

standing a partial coincidence of this description with the Christian theory of happiness,* it is evident that, on the whole the, two modes are so different that no man can realize them both. The consequence is clear; the natural effect of incompetent and fallacious schemes, prepossessing the mind by every grace and force of genius, will be an aversion to the Christian scheme; which will be seen to place happiness in elements and relations much less flattering to what will be called a noble pride; to make it consist in something of which it were a vain presumption for the man to fancy that *himself* can be the sovereign creator.

It is, again, a prominent characteristic of the Christian revelation, that having declared this life to be but the introduction to another, it systematically preserves the recollection of this great truth through every representation of every subject; so that the reader is not allowed to contemplate any of the interests of life in a view which detaches them from the grand object and conditions of life itself. An apostle could not address his friends on the most common concerns, for the length of a page, without the final references. He is like a person whose eye, while he is conversing with you about an object, or a succession of objects, immediately near, should glance every moment toward some great spectacle appearing on the distant horizon. He seems to talk to his friends in somewhat of that manner of expression with which you can imagine that Elijah spoke, if he remarked to his companion any circumstance in the journey from Bethel to Jericho, and from Jericho to the Jordan; a manner betraying the sublime anticipation which was pressing on his thoughts. The correct consequence of conversing with our Lord and his apostles would be, that the thought of immortality should become almost as habitually present and familiarized to the mind as the countenance of a domestic friend; that it should be the grand test of the value of all pursuits, friendships, and

* No one can be so absurd as to represent the notions which pervade the works of polite literature as *totally*, and at all points, opposite to the principles of Christianity; what I am asserting is, that in some important points they are substantially and essentially different, and that in others they disown the Christian modification.